

Aish Kodesh December 22, 2011 Mikeitz

Rabbi: Make up a sentence using stranger, comfortable, tremble.

Student: when the stranger heard the godol's teaching, he was comfortable —Not! He trembled.

Student: The stranger was living comfortably until there was a shock in his life and then he trembled.

Person: The stranger trembled when he remembered how comfortable his life used to be.

Rabbi: Everyone knows that stranger is a convert. Yaakov dwelled in the land where his fathers trembled. That's the intro to the story of Dina's rape and Joseph's being sold into slavery. Yaakov asked HaShem for serenity and instead he got the rage of Joseph jumped on his back and HaShem said to him serenity is for the world to come, Olam Haba, and as long as the soul is in the body, serenity is not for this world. That's very important. Rashi and Aish Kodesh commented on it last week. My Rebbe taught that a Jew has to convert every day. Every day we are a convert and we are a gar, and the prayers should comfortably live in our mouths. So we're saying Yaakov dwelled in Sukkot and we dwell in our sukkahs and we know that being a Jew is being vulnerable. You know this by looking at the newspaper. When we are estranged from ourselves, we get a perspective on ourselves. We hope we don't have to do it by wandering afar to places like the wg8 or other Siberian places like that, but just by practicing the mitzvos and just by moving eight inches apart we can achieve everything the Aish Kodesh achieved in the Warsaw Ghetto. The trembling and the exile. We don't have to go to the top of Everest. How? By embracing the vulnerability with joy through the mitzvah because every mitzvah is trying to do these three things for us. In the prayers we say every time we pray we have to have the heavy head of the stranger, trembling and the prayers comfortably in our mouth to serve G*d with joy. How can you experience joy, heavy head and joy at the same time. Amalak says you can't do two things at the same time, he doesn't allow for the paradox. Heavy head is a euphemism for humility and trembling. The trembling is the idea that the beginning of wisdom is the fear of G*d. The joy of living comfortably with vulnerability.

Student: when you have no choice, there's no out and being able to live in a place of joy, it's a euphemism for you'll never get there and so you'll just get depressed. It gives a place of joy because you have the coping skills.

Rabbi: If you have to have security to have joy, that's an illusion. Or if you have to live by sweeping problems under the carpet, it's a very depressing world because you're always anticipating the next crisis.

Let's introduce ourselves.

Student: the desire to live comfortably makes a stranger in the real world. Trembling in the real allows us to see the real world so that we can appreciate it. The voice to-

The soul is a stranger in the body and HaShem said you were strangers in a strange land, the condition of the soul in the body. I don't want to go where all those hormones are activated, to be spiritual and have desires at the same time. It's a messy affair. Yehuda proved that in searching for love things got very messy for him. HaShem said to Joseph you're a tzadik, when you judge everything by the breadth of hair, I'm going to judge you the way you judge others. I create a karmic universe that brings back what goes out. Regarding children: we don't know what's from other reincarnations and what they're working out here. Some come into the world to repair one little thing. Developmentally disabled children like Lior might be here just to teach others to pray. I meet people with a huge variety of identities, hermaphrodites, for example, and all are spoken of in the Talmud. The idea is that HaShem says Joseph wanted a nice neat world. Yehuda says I lost my father from depression, my brother to slavery, my wife and two sons. He was going to the ceremony to get drunk and the Talmud doesn't judge him for that. How can we judge someone who has suffered so much loss.

Person: My father once said to me I could be happy in a hovel. It's true. You don't need a lot of material things to be happy. You can be scared, you can tremble. Because my father was a Jewish oddball, I always lived among the gentiles and I always felt like a stranger. It scared me and my father scared me.

Rabbi: albert Camus was a Jew from Algeria. I highly recommend The Stranger. Also a book about Iran. The first line of the Stranger was My mother is dead. My mother was my biggest fan, so I felt estranged from the world when she passed away. Nobody loves you like your mother.

Student: We hunger and thirst after wisdom.

Person: stranger trembles with excitement, leaves and finds comfort in the wild places. You don't know where you're going when you convert.

Student: I'm from Australia, it's very hot. My parents wanted to live comfortably after the Holocaust but when a stranger came to the door they would tremble.

Person: When the stranger realized how he was living so comfortably amongst the Jews he trembled. I love learning about the Chumash, your triangles and the insights the class brings up.

Student: when I tremble before the L*rd I live in Olam Haba and I'm a stranger to the illusions of the world.

Person: I live comfortably in my robe in my living room and tremble when I think of going out in the snow and meet strangers.

Student: When I meet a stranger and assume he lives comfortably, I see that my assumptions have prevented true knowledge.

I'm going to talk about the parsha and talk about these triangles and read the text with me (Gar Comfortable Stranger and Collision Prayer).

The longest part of the Torah is about Yaakov's life. The eight nights correspond to the sepherot, and tonight is Yaakov. He is constantly being challenged and he's really teaching what is the beauty balance and truth of a journey of teshuva. Any of the events which happened to him could stop almost anyone, the rape, the apparent murder of Joseph, the assault of a father in law and a brother, the battle of favoritism between his parents- Yet he kept going through them, doing teshuva and mark dead ends in the maze and teach us all about life. We're very grateful for him as our father and teacher. The Yaakov heel grabber is inside every Jew, to excel, get attention, to prove oneself. Every Jew also has Yisrael, the G*d wrestler, who isn't interested in the material world, who wants to wrestle with G*d and achieve a spiritual goal. We have to determine where we are, the heel grabber and the G*d wrestler. G*d gave us a world that is begging for tikkun and we have to ___ the darkness and feed that light. To a family in a tailspin. Tamar is the heroine of Chanukah, the first light in the Torah in the darkest place.

-The beginning of wisdom is the fear of HaShem, the fear of natural choices....

Yaakov thought he would give HaShem 10% and build an altar at Bait El. He always followed through on the 10% but he didn't build the altar, and this was one of the causes of Dina's being raped. The Midrash Raba is not a

linear book, to study it you have to use your binah. The whole holiday of Chanukah is about thought. The mitzvah is to meditate for 30 minutes of silence while the lights are burning. The real enemies were Greek thought, Aristotle and Socrates. The pure olive oil is made by crushing big stones on olives, and they represent pure thought. A lot of Chanukah is how we handle the dark nights of the winter. In Alaska a lot of people go to bars. We should be purifying our thoughts of toxic fantasy. We all have them. The long nights of the winter are a time to purify those toxic fantasies and be free of them.

Words that come from your heart. The whole idea of Yaakov's oath is that every moment you learn Torah you're moving yourself to greater responsibility and greater risk. When you're a tzadik, your words can build worlds and destroy worlds. Prayer is speaking the truth from your heart. How to make your prayers powerful.

Person: That's how he killed Ruchel.

Rabbi: He said whoever has the tefirim will die. Katz is the small point where things begin. Joseph knows that if he wants to bring the family to teshuva he has to go back to the point of Ruchel.

Person: He does that with the divining cup.

Rabbi: they're trying to look good, prove that they're clean. Yakov wanted to look clean because he felt dirty. Many times when we address problems we don't know how to get back to where they started. We have to find the root of our deficit. Sometimes it's a very small thing that happened when we were small children. It's absolutely vital for the process of t8. He's creating the NASE to his brothers by showing them that they're repeating from the beginning and show how it fits the patterns of the family through these t8 flags. Can you recognize this? Means can you recognize this flag. It's extraordinary to go back in the consciousness of the family to that point where Ruchel died.

I had a student who grew up in an Arab village and his mother, Ruchel, died when he was ten. All of the family lives in one courtyard and the father has several wives, the only one who defends you is your mother. He never recovered from that. Joseph remains a very lonely person throughout the story and never connects in a deep way with his brothers, but he does with Osnot and his sons. In this parsha he's called the man of the hidden face, and when your face is hidden, you're always lonely.

Trembling Before G*d is an excellent movie about people who are observant and gay.

He experiences desperate feelings of frustration and impotence. This is the Keitz. A victim can't do teshuva because he's always self-righteous. When you are free, say your prayers loud and vigorously. He is teaching us how to pray.

Being a stranger from the habitual part of ourselves.

Student: You said we're strangers in Israel.

Rabbi: Israel is still considered in Israel an exile. Being in a strip mall in Israel is not different from being in America. In Germany we were more German than the Germans. We try to get out of our stranger role. The worst thing they did was bought land in Goshen and let Joseph give them the coat of the many colors. They were the only people that didn't need to sell land in the drought. They tried to give up their stranger role. In Egypt it was the first Jewish lawyers- Pharaoh said everyone show up for a work project, the Jews showed up, not the Egyptians. The Jews put uniforms and medals out thinking it would save them, and those were the first windows broken on Kristallnacht. That's built into the creation of the world. The more we want to be accepted, the more we are hated.

The Torah is using this story to make that point. The more we try to be accepted- every kid in junior high knows that. The Wannabees get the hazing and the pressure.

Person: I don't understand what Jacob not building the altar caused Dina to be raped. Why did HaShem create different seasons so they're upside down.

Rabbi: In Australia it's not dark, when we lit the candles we were wondering about that. The holidays are geared to Israel.

Student: Like the plague of darkness, it could have been too much light.

Rabbi: G*d made a lumpy world and it isn't the way would like it to be worked out. But wherever Jews are, there are things to be worked out.

We have Kol Nidre, so when you don't do what you commit yourself to do, you are shattering something in the world, and you don't know what the consequences are. Speaking truth from the heart, and the higher we go in Torah, the more effect it has. Children constantly suffer for the dysfunction

of the parents. Ten generations can suffer from one negative dysfunctional pattern. Easily. Most of us have not been kicked out of our families, but if you come close, you know how painful it is. Joseph said if we don't stop these patterns, they can go on forever. They raised their boys to love and trust each other. Ephraim was a Torah scholar and Menachem was a very successful administrator. This was the same split as other brothers, but they didn't want to kill each other. That's why we bless our children to be like them. **Negative patterns continue until someone says the buck stops here.**

Student: Why do we say Ephraim's name first?

Rabbi: Beresheit challenges the natural order of the world. In the story Yaakov switches his hands and gives the Torah scholar the blessing over the successful businessman.

READING ONE OF THE TRIANGLES

Keitz means thorn, the end that is the beginning, the coming of the Mashiach, the meditative point. All problems have an inception just like a baby, a one-cell beginning. That's a metaphor for the birth of every problem. We have to find that birth to make the tikkun, the repair. The problem is that some people means tikkun olam means to do something nice for someone in Africa or start a soup kitchen, but the Torah says you have to start at home and work your way out. This is what Joseph is searching for in Mikeitz, and Keitz is always associated in Mashiach. In the last verse, the messianic process that starts in this parsha and ends with the whole world. Never push the end.

Student: If you push past the steps, you're never going to know where you're at.

Rabbi: Escort your guests off, don't rush out of Shabbos. I've done all these things. Savor the end because a lot of things happen at the end which are extremely important, and if you push it you lose all of it. You forget the process and you get focused on the goal. I want the chocolate cake. I want to get to the top of the mountain. A lot of people die when they try to get to the top of mountains when they should have turned around. On Shabbos we have to obliterate all of our goal structures. Most of the time we don't reach them and then we have a very sad Shabbos. To be present every moment, you have to understand don't push the end. You can feel the

Markova rushing past you. The essence happens at shalosh seudos. Most people don't have a deep shalosh seudos.

READING: thorn under his skin. The End Is The Beginning.

You can tell if someone is seeing their story as a victim or a baal teshuva. Joseph had to stop being a victim.

Learning how to support each other is not easily. It takes a lot of good judgment. It can't say let bygones be bygones. We don't make excuses for the mistake but we see with joy that it's all G*d's world and we're not really in control. Mashiach ben Yehuda meets Mashiach ben Yosef in every Jew's heart. The part of us that's a perfectionist and the part that tolerates a wide range of error and things that don't go according to our expectations, they have to meet in every mitzvah. Also in context with Chanukah. Mentioned twice with regard to the meal of Achashveros. They counted wrong. I read a brilliant essay on Pearl Harbor. **It looked like the end to the American people, but it was really the beginning. It was the end that was the beginning. It happens in all of our lives unless we give up.**

We put our chanukiah outside the house on the hod side for the first time. It's in our unconscious mind and have to develop your binah, the right side of your brain.

The messianic process should grow and the Keitz should come. I say the word Keitz in Kaddish.

The soul is the small point in the heart and you have to grow it out, based on the beautiful idea once the concept my math friends tell me of zero, there has to be a concept of infinity. HaShem is eyen, which is nothing and infinitely large. HaShem is the smallest point that contains all larger lines (the sepherot) and the large circle that contains all smaller circles.

Student: Sounds like a cone, a point with lines coming out of it.

Rabbi: right. And our Mogen Dovid has curved lines so it we are building a geodesic dome of thought. The lines are curved because each triangle represents Joseph meeting Yehuda. There are two triangles. The bottom is Yesode, Joseph. The top of the Mogen Dovid is Shechem, the shoulders. We're always trying to get sexuality, Joseph, above the shoulders. He played the edge of that. Because Joseph lived in a country like America which had very low standards of sexual morality and he gave every Jew the

ability to be in a place of low morality and raise sexuality above the shoulders to a thoughtful place. This can be seen in the bris. So we can withstand the forces around us. Joseph was alone in Egypt, where it was acceptable for somebody to sleep with his boss's wife.

SACRED FIRE PAGE 24

-May G*d almighty grant you mercy...

Rabbi: We are enjoying and seeing it's a great movement to be able to see and understand how great the questions of the Aish Kodesh are.

Cross out the word mercy and write compassion. In the first line, Jacob was saying that Joseph, whom they thought was an Egyptian, shouldn't hurt them. He's at the end of his rope. He's at the Keitz. This sentence doesn't make any sense and he's saying it from the heart. We know that's how he feels right there in the Warsaw Ghetto. In the Warsaw Ghetto when you see dead people stacking up like firewood, what do you ask G*d for? He's giving his feelings through his questions. Questions are better than answers. **If you ask a question, I know exactly where you're at in your teshuva. I don't want to know what you know. I want to know what you're seeking. If you're not seeking anything, you're in the wrong class.**

Learning comes from a state of doubt and confusion. That's why G*d is in a cloud. Our doubts help us seek G*d. If you understand and get an A on the test, so what? G*d wrestlers seek good questions. Maybe that you will have compassion on each other instead of whoever has this cup shall die. When you're praying you have to ask what am I going to pray for.

-We know from the Midrash....

Rabbi: What does that have to do with the first paragraph? The Torah's style of teaching is to connect two seemingly unrelated ideas.

Student: Everything has a boundary.

Rabbi: the Aish Kodesh is saying, enough already! G*d, I want you to say it's enough. The chessed is expanding and the gevurah is contracting. Hawking says the whole universe is balanced on a very fine dime. Any increased velocity, the whole universe would be the size of a golf ball. Yehuda is looking for love when he entered Tamar's tent. That's messy. All

this process of loosening up your mind to go beyond itself. Doing it the right way is contracting, focusing more. They come into contact with this concept of El Shadai, that's what's on the mezuzah. Teferet is rachamin, the third night. The shorter these pieces are, the harder they are.

-What really happened at the creation....

Rabbi: the Aish Kodesh was the main doctor in the Warsaw Ghetto.

-The doctor must pay his visit and the medication must be purchased....

Rabbi: I was called to someone in childbirth. Her husband was a doctor. When I came there, there were ten doctors in the room, the best medical experts in Denver, they walked out and said she's going to die. The husband and I went in and said Tehillim and she lived and is now a healthy person. Both processes are going on in the Warsaw Ghetto in a very difficult way.

-This is also the case with other forms of deliverance...

Rabbi: the Aish Kodesh has an ability to see the essence of a parsha. He's not mentioning Joseph & Yehuda but he's hinting at it. We're at the end of our rope. Yehuda is saying that, Yaakov is saying that, Yosef is saying that. This family is at the end. There is no more wiggle room in this story.

-Rash commenting on the verse....

Rabbi: there's compassion, love, and judgment. The judgment (right hand) always has to serve the love (left hand).

-Why was it not enough....

We have many stories that things came before their time. The slavery was supposed to last 400 years but lasted on 210. Yaakov says I can't stand another second in the house of Laban or I'll become Laban. Compassion has to precede judgment. This whole piece is a prayer to G*d for compassion. Give us some compassion. We are at the end of our rope.

Student: Wombness. Birth potential, not hard judgment.

Rabbi: the whole fabric of Jewish life built up over 1,000 years in Europe complete destroyed. We know that today there's more people studying Talmud and Torah in Europe than ever before. I believe he could have

imagined that. He knew the process, that the **end of the rope, the time of infamy is often the beginning of hope.**

-Our father Jacob could see prophetically....

Very clever. He turned the words around.

-The name of G*d, "El Shaddai," is used....

Rabbi: This is a very nuanced, subtle piece.

Person: The Aish Kodesh may be picking up on that when he's says you can't expect compassion from an SS man, but there are many Jews who didn't want salvation in the way he was talking about it, but just wanted revenge, so they would suffer the way they have.

Rabbi: Or they just wanted to take one Nazi with them. Many people just wanted to survive. He didn't. He's building. We won before the battle started because we didn't give up. We build ourselves spiritually, even in the most difficult circumstances. That's real resistance.

Person: The Aish Kodesh has been in the Warsaw Ghetto only three months. He can see what's happening all around him, but it's at the very beginning of it.

SACRED FIRE 249

Rabbi: Two years of marking off each day. Each day was an eternity. You didn't know if you would live each day. Imagine all the life he's lived in that period of time.

That's the prayer of al hanissam

-Let us try to understand....

That's a priceless question. Every time the Jews are hurting, G*d is hurting, too. We say that in Hallel. Don't let the other nations say that You're powerless. Stand up for Yourself. I love the way he asks it as a question and open the thought in our minds without bordering on blasphemy. There's an art to asking a good question that you can learn from the Aish Kodesh.

-Let us try to understand at least a little....

Most of the people in the Warsaw Ghetto cannot listen to the Aish Kodesh because their spirit is broken. But if you do have faith in the Warsaw Ghetto or Egypt, why don't we call it righteousness. Abraham's faith was considered righteousness. Why isn't our faith considered righteousness?

-It may perhaps be understood as follows...

Rabbi: What is faith to you?

Person: a feeling that G*d is with me and looking after me.

Rabbi: I define faith as patience not to push the end. To get through four years of the Warsaw Ghetto you have to have a lot of patience and you can't push the end. It goes on day after day after day. A person who was in prison said to me, "There's nothing worse than an indeterminate sentence." Doing teshuva for the pain you cause yourself is harder than doing it for the pain you caused others.

Student: It's having compassion about making mistakes.

-This inner light resonates...

Rabbi: Abraham is the only one who can say he didn't get faith from someone else. In Eastern Europe, Jews had every reason to convert, and yet only very few Jews converted. They decided they would rather die than convert. Where does that come from? It's totally against reason.

We have a collective unconsciousness that we can tap into, even if we are like the children of kidnapped parents.

SACRED FIRE PAGE 253, THIRD PARAGRAPH

-It is well-known teaching from the Rav...

The revolt of the Warsaw Ghetto was a street ruffian, Mordechai Halevege, who had no learning. He led the revolt that fought off the Germans for three weeks. The world was astonished. It changed the view of the Jew in the eyes of the whole world and changed the heart of the Jewish people and changed the world. Sometimes the least religious person, the last person you think will stand up and defend the Jewish people is the one who stands up. In one town the Germans said everybody go to the shul, and then they announced they would all be shot. All the rabbi, the leaders, the wealthy people, didn't know what to do. The little tailor stood up and said my friends, it's time to daven Kol Nidre. Everyone followed him. This is a true

story. Sometimes the unlikely people have the most faith. Reb Shlomo heard this story from a survivor.

-This is because when his enemies...

The whole image of Chanukah is to turn your faith into a torch. Lachave. The word for enthusiasm. The same letters as ha lave, the heart. Light your heart into enthusiastic torches. The tiny flame bursts into a torch. That's what we're trying to do with our davening and teaching. Live enthusiastic lives. It doesn't matter where you are.

-If only people would bear in mind....

The Warsaw Ghetto can turn your faith into a torch. That's amazing!

-But because we tend to feel....

We know that from Hitler's words. He said my battle is with G*d.

-therefore there are certain individuals....

Rabbi: instead of teaching about the Hasmoneans, he's telling his students to feel their spiritual pain more than physical pain, and then they will grow. He's giving them a way to grow spiritually in the Warsaw Ghetto. The way he's framing it is an amazing thing. If the government said you have to put a bumper sticker on your car that says I have no portion in the world to come, what would you do?

In 1956 I saw the movie The Diary of Anne Frank. Every time I light the Chanukah candles, I see the last scene where she's lighting the candles. Ann Bancroft starred in that movie. She said, "I still have faith in the world, in man, in G*d." I read my first Holocaust book when I was six.

He's teaching through these stories, and not preaching to them.

FINAL REMARKS

The words have to go out of the heart and the words have to go into the heart.

Student: The messiness of life, let go of something. I was looking for love in all the wrong places and I felt like a victim. I'd given up that marriage was ever going to happen. That was 15 years ago and you said you would be dancing at my wedding. I thought it unlikely, but it's happening this May. You had faith when I didn't.

Rabbi: It's a great story about messiness and hope.

Student: without the messiness, it would have been pushing the end. The essence of it was getting past the fear of rejection. Can you hear those 15 "no's" until you hear the right "yes." Those "no's" faded into insignificance, but at the time they cut like a knife.

Person: this inspired me with another definition of teshuva. If HaShem says in creation enough, there are boundaries, and within those boundaries continuing to create. How do we as individuals learn when it's time to say enough and when you say enough how do you continue creation within the boundaries? It reminds me of teshuva. When you said what is your definition of faith, holding this contradiction. Later the words were enthusiasm, heart and torch, how did he bring faith into this honoring and holding of that contradiction?

Rabbi: Faith is that little flame of Chanukah bursting into a torch that happens when that little one cell, a submicroscopic spec and we burst into who we are. We are replicating that birth process over and over constantly. It's enthusiastic to believe in and have faith in that process of birth.

Student: I have a lot of trouble paying attention if I am not in the room.

Person: I'm glad we were able to conference this class. It opens up to a lot of people. I like Harv's faith in belief he's going to find his bershert in 15 "no's." The ability to believe when everything around you says it's pointless. I'm always impressed at how the Aish Kodesh is so inspirational, in the worst possible experience one can imagine. You can find the strength to endure.

Student: If you're a victim, that shuts down teshuva. We're surrounded by victimology. I'm helpless, blah blah blah. I'm going to have to work on it.

Rabbi: when someone is going something bad, the temptation is to feel self-righteous.

Student: Gevurah is contracting and chessed is expanding. You have this picture of the universe in balance between the two.

Rabbi: It's helpful to change it to love and discipline.

Person: Faith: The Frisco Kid, how much does he value the Torah? You're talking about tenacity, being attached to G*d. Not so much you and the blessings for you, but are you going to go- I was watching rescue

swimmers, all the training and difficult tests they go through so they're strong enough to do their work, that this is what the Aish Kodesh was doing. Then this test of having prosperity: how are you going to value Torah when things are easy? People value what they pay the most for.

Rabbi: I just put pictures from the Alaska trip on my Face Book.

Student: You have to give up being a victim to do teshuva. One of my oldest friends, only 49, passed away after ten years of struggle with cancer. That was very hard for me. His father died earlier this year and his mother got breast cancer earlier. She said they would want me to go on having a good life and not get depressed. He lived that way, too, with courage and dignity. The shul was very crowded at the funeral. This was not being a victim no matter what is going on in your life. I'm amazed at how the Torah talks about finding the root of the problem in a person's life and dealing with that, and that's what counseling and psychology is based on. The point about children suffering for the dysfunction of the parents. The more we try to be accepted, the more people hate us. I've been struggling in Chanukah, with people saying merry Christmas even when they know I'm Jewish.

Rabbi: Chanukah is about that confusion in the Jewish mind about drawing the line between Judaism and Hellenism.

Person: We build worlds with words. G*d did, our rabbis did, we do it all the time.

I stopped listening to read emails to see if my sisters were approving of me.

Negative patterns will continue until someone says the buck stops here. I can be a victim or I can be a leader. I can be reactive or I can be proactive. I'm dealing very intensely with my sisters right now, and no exchange is to inconsequential for projection, theirs or mine, like when the two psychiatrists meet in the hall and one says "Good morning" and the other thinks "What did he mean by that?" Fifteen times a day I have to remind myself the buck stops here, I will not be a victim, I will be a leader, I will not be reactive, I will be proactive.

Things like this will help a friend who is despairing: **It looked like the end to the American people, but it was really the beginning. It was the end that was the beginning. It happens in all of our lives unless we give up.**

Student: I volunteer at a school and one of the little boys said “You don’t celebrate in Christmas?” I said no. Then he says Chanukah? None of the kids said merry Christmas to me, and then as I was leaving for the break, all of a sudden the kids were standing there wishing me happy Chanukah. Each one made me a Chanukah card.

Rabbi: Frelikah Chanukah. We’ll have this available every week. People who need to be here, show up. It’s wonderful to get all of this energy together to create the torch of Chanukah and the Torah of our faith, and make the sparks flow.